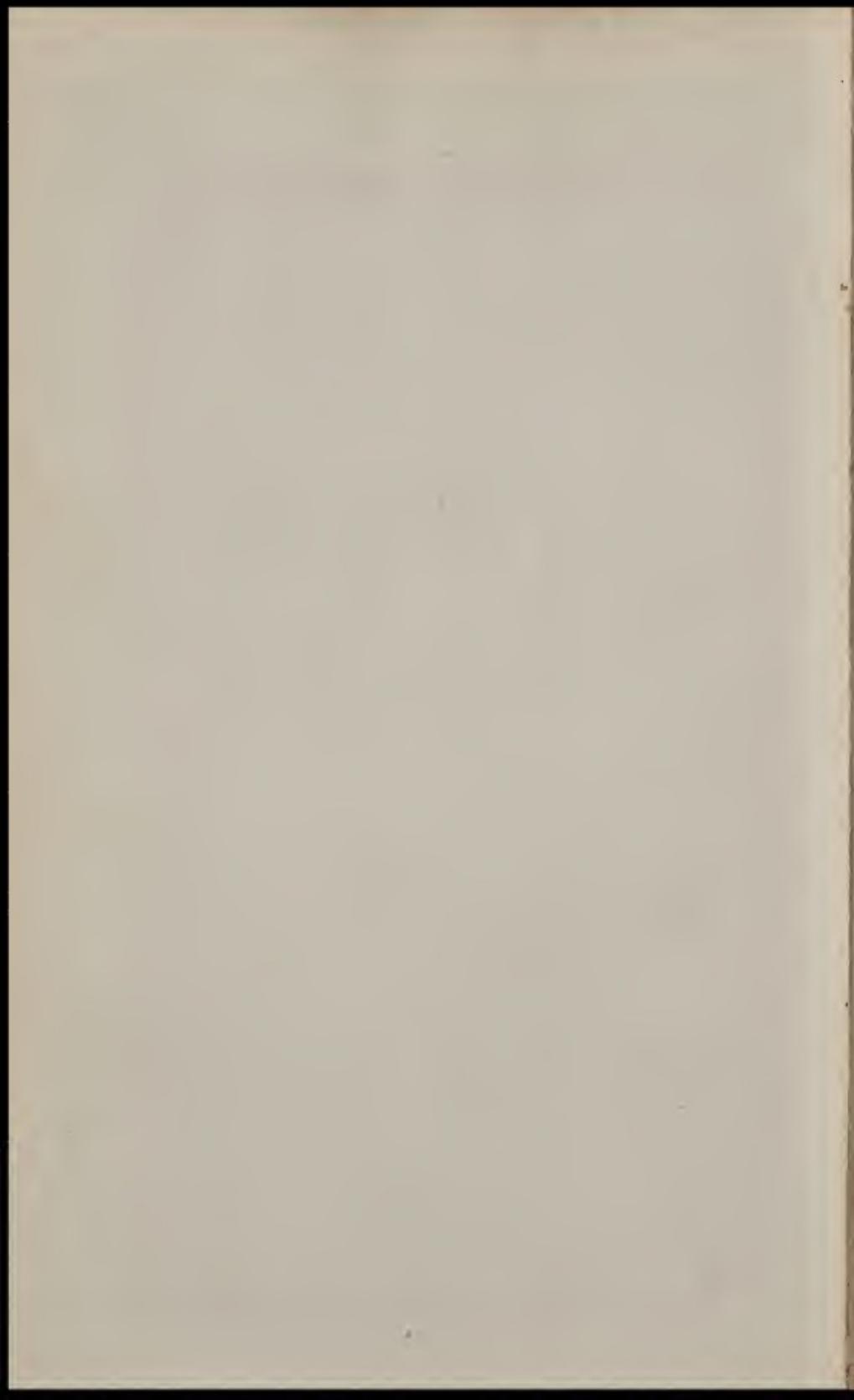


HOW SHALL THE INDIAN BE EDUCATED?

By

James H. Kyle.

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## HOW SHALL THE INDIANS BE EDUCATED?

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THE COMMITTEE ON EDUCATION AND LABOR.

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MORE than a century has passed since, at the beginning of our government, many statesmen and philanthropists fondly dreamed of civilizing and educating the Indian, and yet we are confronting a problem still unsolved. The Indians in many parts of the United States still maintain their tribal relations, love the wild fastnesses of the frontier, with the tepee, gun, and blanket, and generally prefer to subsist by hunting rather than submit to the tasks imposed by civilized life. The problem is a great one; much more perplexing than at any time in our nation's history. Previous generations, when disputes arose and more territory was needed for a rapidly increasing population, contented themselves with crowding the red man further out upon the frontier. To-day every available spot in our country has been seized by white settlers; and the Indian, dependent upon the government for subsistence, is confined within defined reservations. We can no longer crowd them or drive them or kill them. We must protect them, and if possible make citizens of them. It would seem strange that a century of dealing with the Indians had not advanced them beyond semi-barbarianism, were it not an obvious fact that our government has maintained toward them no fixed or well defined policy. We read in vain the voluminous lists of Indian treaties and government statutes relating to the tribes to determine just what our purpose has been. At one time treating them as a foreign nation; at another caring for them as wards; by one act binding ourselves to protect them in their rights to valuable land; by another wresting it from them simply because the white man wanted it. Scarcely a treaty has been made which

has not been broken. Few promises have been strictly kept; and yet through all we have been profuse in our declarations of philanthropy. On the whole our disposition may be said to have been humane. As early as 1791 Washington, in addressing Congress, said :

"A system corresponding with the mixed principles of religion and philanthropy towards an unenlightened race of men, whose happiness materially depends on the conduct of the United States, would be as honorable to the national character as conformable to the dictates of sound policy."

These views were shared by many statesmen of the time. That they were not carried into practice or adopted as a determined policy of the government was due to the inevitable law of the subjection of the inferior to the superior race. Civilization conquers barbarism by the law of the survival of the fittest ; and volumes of theorizing give way before the not-to-be-impeded progress of an enlightened Anglo-Saxon race. Civilization will not allow barbarism to stand in its way. This relentless law means for the Indian extermination or absorption into the civilized citizenship of the nation. Humane governments will see that the latter rather than the former occurs. Amidst our heartless, grasping, conflicting policies our purpose, I think, has been, and is now, to convert our Indian wards into intelligent American citizens. Now that the hunting-grounds are gone and the reservations confined to the less desirable portions of the country, and the Indians are to be fed and clothed and educated by civilized taxpayers, it behooves us to trifle no longer, but adopt a policy which will, within a generation if possible, bring the majority of the tribes to self-support.

According to good authorities the Indians are not decreasing in numbers. Some say there are as many in the United States as when Columbus discovered America. The last Census gives the total number in the United States as 249,366, divided as shown in the table on page 436.

From the Commissioners' report there appears to have been a decrease in the number of Indians during the year 1889-90. But previous enumerations seem to have been mere guesses. If a decrease has occurred during the past decade it is slight, and is largely due to the utter ignorance of the Indians as to sanitary laws : a knowledge made necessary since the introduction of wooden huts or houses. It is next to impossible to get correct

AREA OF INDIAN RESERVATIONS: ALSO POPULATION, BIRTHS, AND DEATHS OF INDIANS IN EACH STATE AND TERRITORY OF THE UNITED STATES FOR THE YEARS ENDING JUNE 30, 1880, 1880, 1881, AND 1883.

[From the Annual Report of the Commissioner of Indian Affairs.]

States and Territories.	Area of Indian Reservation.				Indian population.				Vital statistics, a			
	1880.		1882.		1883.		1880.		1882.		1883.	
	Acres:	Square miles.	Acres.	Square miles.	Acres.	Square miles.	1880.	1880.	1882.	1882.	1883.	1883.
Arizona.....	3,692,720	4,832,50	6,464,057	10,100,00	6,400,057	10,000,00	21,361	30,749	34,982	35,277	35,162	32,232
California.....	501,082	788,00	4,673,739	724,00	4,385,868	665,75	10,663	12,168	12,516	12,514	83	69
Colorado.....	12,467,200	19,480,00	1,084,400	1,710,00	1,084,400	1,710,00	2,530	1,750	1,960	1,002	96	320
Dakota.....	36,616,448	57,213,50	b.....	b.....	b.....	b.....	27,168	1,688	b.....	b.....	b.....	b.....
Florida.....	2,748,981	4,266,00	2,088,061	3,282,50	2,088,061	3,282,50	4,029	4,251	4,261	4,185	4,170	4,088
Idaho.....	64,236,00	78,915,50	40,459,00	51,853,50	31,000,00	51,000,00	76,925	68,225	70,381	71,836	70,381	68,225
Iowa.....	41,100,915	63,622,00	2,900	4,50	2,900	4,50	355	366	339	14	18	10
Kansas.....	21,500	88,871	140,50	73,798	115,25	74,66	1,016	1,068	1,102	62	19	48
Michigan.....	164,00	19,739	31,00	19,739	31,10	10,111	7,428	7,428	7,428	115	115	115
Minnesota.....	66,332	7,833,00	2,954,781	3,522,75	6,683	6,683	6,410	6,410	6,410	1,194	1,194	1,194
Montana.....	5,968,447	9,382,400	14,660,00	9,382,400	14,660,00	21,659	10,842	10,604	10,722	351	382	400
Nebraska.....	25,356,840	45,870,00	128,503	198,00	114,550	177,00	4,406	3,254	3,814	134	140	147
Nevada.....	885,00	964,135	1,480,50	1,480,50	6,840	8,375	8,442	8,500	8,500	61	34	42
New Mexico.....	7,228,731	11,926,00	9,485,645	14,837,00	14,837,00	22,152	10,983	9,932	9,932	9,932	9,932	9,932
New York.....	86,306	135,00	87,677	137,00	87,677	137,00	5,112	5,112	5,112	5,112	5,112	5,112
North Carolina.....	65,211	65,211	102,00	65,211	102,00	200	3,000	2,888	2,888	2,888	2,888	2,888
North Dakota.....	b.....	b.....	6,116,00	3,812,833	5,967,50	c.....	7,759	7,877	7,877	7,877	7,877	7,877
Oklahoma.....	3,833,800	6,022,00	7,605,478	11,300,00	7,231,747	11,300,00	13,176	12,903	12,675	12,675	12,675	12,675
Oregon.....	b.....	b.....	11,883,728	11,883,728	16,049,25	3,014,25	5,355	4,507	4,507	4,507	4,507	4,507
South Dakota.....	b.....	b.....	10,271,50	10,271,50	16,049,25	16,049,25	13,098	13,098	13,098	13,098	13,098	13,098
Texas.....	2,039,040	3,186,00	3,972,480	6,207,00	3,972,480	6,207,00	849	921	921	921	921	921
Utah.....	6,925,748	10,821,00	4,045,284	6,321,00	4,045,284	6,321,00	14,289	9,530	9,530	9,530	9,530	9,530
Washington.....	486,026	916,00	446,521	697,50	446,521	697,50	8,847	9,152	9,152	9,152	9,152	9,152
Wisconsin.....	1,529,000	2,375,00	1,810,000	2,828,00	1,810,000	2,828,00	2,063	1,658	1,658	1,658	1,658	1,658
Miscellaneous.....	.....	.....	.....	.....	.....	.....	710	1,302	1,302	1,302	1,302	1,302
Total.....	154,741,664	211,80,00	92,477,606	144,496,00	85,872,614	134,175,75	256,127	d243,524	248,340	249,356	4,985	5,218

a The vital statistics in regard to Indians are defective. b The Territory of Dakota was admitted to the Union, November 2, 1889, as two States, viz.: North Dakota and South Dakota. c See Dakota, d See Minnesota, Papagoes and Navajos in Arizona. \* Deaths. † Deaths.

data of deaths among the Indians. In my judgment the rate of births does not decrease, but a large percentage of children are carried off by disorders arising from the filthy and diseased manner of living. In the days of the tepee, nature took care of the Indian by furnishing pure air. But since the introduction of houses, one may often see a large family, old and young, huddled in a large room, air-tight, with dirt floor, foul bunks, dogs, food and utensils, and a stove, which in winter is kept red hot. Ventilation is unknown. As a result, thousands of the Indians to-day are victims of scrofula and kindred troubles. With education and the instruction now being given by matrons on the reservations this evil will be corrected, and I look to see the Indian race increase as rapidly as the whites.

Another hindrance to the civilization of the Indian in the past has been the trickery and fraud practised by government officers, agents, and employees. An Indian agency has often been given as a reward for political services. Men have been chosen for their positions, not from fitness or experience, but to cancel political debts. The office has been regarded as a license to filch and rob the Indian for a period of years. Contractors have furnished cattle of a poor grade and of light weight. Cows were furnished that no one could milk. Horses were thrust upon them which were suitable for neither work nor breeding purposes. The distribution of clothing has been without regard to wants or fitness; meats have been rotten, etc., etc. All this on the principle that anything was good enough for an Indian. Under late rules of the Indian Department, however, these evils are rapidly being corrected, and the day is not far distant when all agencies will be conducted on business principles, and in such a manner as to command the co-operation of the Indians toward their own education and development.

One of the best measures yet adopted for the civilization of the Indian was the action of Congress in passing what is known as the Dawes Severalty Bill. This is the first attempt toward breaking up the tribal relations, a condition which has for one hundred years stood in the way of progression. Under this new system nearly twenty thousand Indians have taken allotments, and government officers are prosecuting the work as rapidly as possible. Each Indian family conforming to this law now has a local habitation where a suitable home can be built under

the supervision of the agent, barns and inclosures for stock, and around which in time will gather the comforts of the home. But, best of all, it means the beginning of an occupation, the want of which on many reservations has done more than anything else to produce idleness and the vices common among Indians to-day.

The experience of some of the older agencies is evidence enough to show that the Indians will make successful farmers if properly encouraged. On this point I quote from the report of the Secretary of the Interior for 1893 some testimonials of Indian agents. The agent of the Yankton tribe of South Dakota gives the following encouraging report :

Three years have now transpired since this tribe received their individual allotments or land. Nearly all Indian families now reside on their farms, all of them have fields of greater or less extent, and many of them have erected comfortable houses and other buildings and planted groves of cottonwood and other native trees, whilst several of the most thrifty among them have planted apple and other fruit trees; all of which make many of the Indian homes look attractive and pleasant.

The estimated yield of farm crops as made last year proved quite correct, except as to the corn crop, which proved almost a total failure, owing partly to the long continued drought and partly to poor cultivation. The crop for 1893-94 is estimated and will not vary to any great extent from the following :

Crop.	Acreage.	Estimated amount.	Estimated value.	Crop.	Acreage.	Estimated amount.	Estimated value.
		Bushels.				Bushels.	
Wheat...	2,240	26,880	\$10,752	Potatoes	60	3,000	\$1,500
Oats.	660	16,500	4,125	Flax.....	10	65	40
Corn.....	1,230	30,000	9,00	Garden..	45	.....	250

The Indians have purchased during the year several more binders and other farm machinery, and to all appearances they will hereafter be able to supply themselves with all the farm machinery and tools that they may require.

The above (Yankton) reservation is located in a fairly good agricultural region. The following, however, is from the report of the agent at Rosebud, South Dakota, a drought-stricken district, and certainly shows commendable perseverance on the part of the Sioux Indians :

The acreage cultivated this year aggregates 3,743 acres, of which 2,473 was planted with corn, 320 with wheat, 750 with oats, and 200 with potatoes and other vegetables. The wheat and oats have been cut, where suitable for threshing, and the yield is estimated as follows : 2,505 bushels of wheat,

5,685 bushels of oats, 10,712 bushels of corn, and 552 bushels of potatoes and other vegetables.

Considerable wheat was raised last year for the first time, and about 700 bushels marketed at Valentine, Neb., where a mill is located, and 575 bushels sold at the agency for seed. Although a good crop of oats was raised, Indians preferred to retain them for use rather than dispose of them.

Many Indians also gather large quantities of wild turnips, which are dried for winter use. They have attended to farmwork, under supervision of district farmers and direction of the agent, satisfactorily, though determined actions have been necessary to require some to make an effort; but were results more encouraging, more would be done. It is, however, difficult and discouraging to all interested to induce them to enlarge their fields when by drought and other causes many have little or nothing to show for labor and efforts made.

**STOCK-RAISING.**—This industry is now receiving especial attention, since it is proven that from this source must Indians depend largely for returns and become, if ever, self-supporting. There are at present 12,901 cattle on this reservation belonging to Indians, this spring's increase of calves being 3,202. Every effort is being made to promote this industry.

**INDUSTRY.**—The Indians of this agency during the past year have been paid, for transporting freight from railroad to agency and issue stations, together with freight for traders and lumber transported for missionaries for building purposes, \$15,408.47. They have sold to the Government 668 head of beef cattle, aggregating 1,016,800 pounds, for which they were paid \$31,100.75, the beef being subsequently issued under treaty stipulations. They have cut and delivered at the agency and camp schools, to traders and to two missionary boarding-schools, 797 cords of wood, receiving therefor \$3,300.44; for grain and hay sold to agency, \$1,400.91; and for grain, hay, and other products sold to traders and others, \$640.50; aggregating \$51,918.07 received for their industry during the year; besides which they have also received 4,833 hides, and marketed the bones saved from beef cattle, for which they receive \$6 per ton, delivered at the railroad.

With the above proceeds many have purchased young stock and implements, and otherwise improved their condition. It also demonstrates that these Indians, like white people, will work when an incentive is in view and when money is to be obtained for labor spent. In agriculture in this country there is much labor, little if any money, great uncertainty, and more discouragement than the majority of any people would or could cheerfully endure.

Reports from many Western agencies are even more encouraging. Under circumstances often that would dishearten the white man the Indian has found a living for himself and family. Less than 25 per cent. of the total number of Indians at the present time draw rations from the government, and, despite our paternal methods, are reaching out to self-support. Prof. J. W. Powell says of them:

More than two-thirds of all the Indians now wrest from the soil and from industrial occupations the means of subsistence, without aid from the General Government, having abandoned hunting, fishing, and the gathering

of native vegetables, except as a pastime and for occasional supplies. Two-thirds of them are actually engaged in civilized industries, and are fighting their industrial battles with success. One-third have not accomplished this much, and subsist in part on native products, and in part on civilized industries, and in part on the charity of the Government. All have learned to work to some extent, and all have learned the utter hopelessness of contending against the forces of civilization, and have abandoned the expectation, and generally the desire, to return to their primeval condition.

In many States they are driven from the more desirable lands to the barren semi-arid districts, and if confined there the government must provide means for irrigation as rapidly as the lands are taken in severalty. In other words we must make self-support possible. Where irrigation has been tried in New Mexico, Arizona, and other States it has proven successful and abundance of produce is raised. So that in the occupation of agriculture there is every reason to hope that the Indian will be able to compete with his white neighbor.

The apathy manifested towards the adoption of a humanitarian or educational policy is also accounted for by the current belief among public men that the Indian cannot be civilized, and that all money spent in bettering his condition is as good as wasted. John Quincy Adams, in his published diary of proceedings while President, records the following as the views of Henry Clay, then Secretary of State :

"Mr. Clay said that it was impossible to civilize Indians; that there never was a full-blooded Indian who took to civilization. It is not their nature. He believed they were destined to extinction, and though he would not use or countenance inhumanity towards them, he did not think them as a race worth preserving. He considered them as essentially inferior to the Anglo-Saxon race, which were now taking their place on this continent. They were not an improvable breed, and their disappearance from the human family will be no great loss to the world. In point of fact they were rapidly disappearing, and he did not believe that in fifty years from this time there would be any of them left. Governor Barbour was somewhat shocked at these opinions, for which I fear there is much foundation."

These statesmen, were they living to-day, might hear such sentiments expressed by prominent members of Congress. Even though more than fifty years have passed and Indian wars have ceased, those interested in the Indian problem are not agreed by any means that any good can come from an Indian reservation. And yet the humane sentiment of the country has prevailed. Through educational, religious, and other civilizing influences we are attempting to make men and women of the Indians. Notwith-

standing the statements of prominent public men to the contrary, the Indians want civilization. Of course many still possess the wild instinct and are devoid of any desire for education. Such people, however, are found among the white race. But the wise leaders and thinking men of the Indian race to-day see that their tribal history is doomed, and that their future, if they have one, must be linked with the white race, adopting the manners and customs of civilization. These sentiments were expressed to me within a few months by some of the oldest and most respected chiefs of the Sioux Nation. They spoke earnestly of their children and their wishes as to education and other subjects. They said the days of hunting were gone, and that though they themselves were too old to change their manner of life, their children must subsist by agriculture and the trades. This was not spoken with regret, but with feelings of hope as to a better future.

The Indian, moreover, has within him the capabilities upon which to base a better manhood and citizenship, despite the barbarous instincts attributed to him. With no incentive to work, and with encouragement to vice and idleness on every hand, there are to-day upon the reservations many excellent and worthy Indian men and women. Though stolid and sphinx-like in demeanor, the Indian has the feelings and affections common to human beings. With no educational advantages, they are men of remarkable sense, often approaching a high order of ability. The old Chief of the Sioux Nation, Spotted Tail, was a striking figure whether taken physically or intellectually. The late Mrs. Elizabeth Winans, a Sioux woman, during a life of Christian service for her people, was actuated by a purpose as pure and noble as that shown by any philanthropist of the country. Among the Indians are fine natural orators and statesmen, equalled by few educated white men. Under education they have shown themselves quick and ready learners, competing easily with white pupils of the same age. I have observed them at their studies, and am convinced that they are as capable as white children of grasping the ordinary branches taught in the common schools. It has been my pleasure to hear addresses from full-blooded Indian college students which would do credit to undergraduates of Yale or Harvard.

Since the days of Eliot, philanthropists have done something towards educating the Indians, though no definite plan

seems to have been adopted by the government until of late years. Indian children were gathered together by missionaries for religious instruction. These sectarian schools have demonstrated Indian education, and are equal to any schools on the reservations to-day, both as to instruction and methods employed to develop pupils. The Commissioner of Indian Affairs reports 76 of these schools, located as follows: Arizona 1, California 5, Idaho 1, Indiana 2, Kansas 1, Michigan 2, Minnesota 8, Montana 7, Nebraska 2, New Mexico 12, North Dakota 3, Oklahoma 8, Pennsylvania 1, South Dakota 10, Virginia 1, Washington 4, Wisconsin 7, and Wyoming 1.

These institutions are equipped with intelligent, self-sacrificing teachers, often better fitted for such work than those furnished through the government. The difference between the missionary teacher and the government employee is that the former is always imbued with the honest belief that an Indian can be both civilized and christianized. Out on the barren prairie, miles from the nearest village or agency, is often seen what is called a mission. Ample buildings have been furnished through the generosity of Eastern friends, which serve as dormitories and schoolrooms for boys and girls. Scattered round are shops for industrial education—for both boys and girls are taught in the useful arts. Gardens furnish a supply of vegetables, while stretching for a mile can be seen fields of beautiful grain. The above is a description of a sectarian school recently visited by the writer. There were Indian boys and girls ranging from four to fourteen years of age, dressed in plain, but neat clothing, all bright and happy. The boys at the time (evening) were playing ball, and the girls in an adjoining yard were having a genuine romp. These children are kept through the entire year, not being allowed to go home except for a week during the holidays or during sickness. Parents are privileged to see their children any day they may come. In this way pupils are kept among their people, but are not allowed to fall back to the custom of the tepee and the blanket. Sectarian schools until within a year or two received aid from the government, but all, I believe, have now relinquished this assistance except the Roman Catholic denomination.

The government, following the plan of the denominational schools and our public-school system, has established 156 board-

ing-schools, with an average attendance of 13,635; and 119 ordinary day schools, with an average attendance of 2,668. The former are generally located at the agencies, and the latter are scattered over the reservations much like our common country schools. Good teachers, both men and women, are furnished through the Civil Service Commission in connection with the Commissioner of Indian Affairs. The schoolhouses are well furnished and kept clean. The compulsory system of attendance is strictly carried out; a policeman being sent for every child who fails to put in an appearance. Children are required to be neat and clean, and conform to all the usages of civilized life.

But while the Indians may show talents capable of great development, I would not approve giving them superior educational advantages. Professional men, with very few exceptions, are not to be thought of among Indians, who must expect after being educated to live with their people. An examination of the catalogues of some of our Indian schools reveals the fact that our Indian training-schools have adopted the plan of industrial training—the curriculum of study not being advanced beyond the ordinary grammar grade. The government has established twenty of these non-reservation training-schools, located as follows:

Name of school.	Date of opening.	Number of employés	Rate per annum.	Capacity	Enrolment.	Average attendance.
Carlisle, Pa.....	Nov. 1, 1879	72	167	*800	840	731
Chemawa, Oregon.....	Feb. 25, 1880	31	175	300	336	248
Ft. Stevenson, N. Dak.....	Dec. 18, 1883	21	...	150	157	153
Chilocco, Okla.....	Jan. 15, 1884	42	167	†300	236	224
Genoa, Neb.....	Feb. 20, 1884	40	167	400	414	340
Albuquerque, N. Mex.....	Aug., 1884	52	175	300	209	222
Haskell, Kan.....	Sept. 1, 1884	48	167	500	606	538
Grand Junction, Colo.....	1886	17	175	120	102	98
Santa Fe, N. Mex.....	Oct., 1889	33	175	175	173	118
Fort Mojave, Ariz.....	Oct., 1890	22	167	150	134	118
Carson, Nev.....	Dec., 1890	23	175	125	122	80
Pierre, S. Dak.....	Feb., 1891	19	167	180	147	120
Phoenix, Ariz.....	Sept. 1891	26	175	130	121	105
Fort Lewis, Colo.....	Mar. 1892	20	...	300	94	63
Fort Shaw, Mont.....	Dec. 27, 1892	24	...	250	171	135
Perris, Cal.....	Jan. 9, 1893	12	167	120	113	90
Flandreau, S. Dak.....	Mar. 7, 1893	12	...	150	98	86
Pipestone, Minn.....	Feb., 1893	12	167	75	61	38
Mt. Pleasant, Mich.....	Jan. 3, 1893	11	167	100	59	36
Tomah, Wis.....	Jan. 19, 1893	12	167	75	93	77
Total.....				4,700	4,346	3,651

\* With outing system.

† When improvements under way are completed.

The founders of this system have based their hopes largely on the contact of Indian youths with civilization. And no doubt the trades and the outing plan have done much to teach self-reliance and confidence in the competitive struggle with the white race. But it is a question whether the training-school system is not being overworked, or worked beyond the progress of the tribes on the reservations. The two must coöperate, or advance side by side. What the Indians of to-day need is a plain, every-day education in the rudimentary branches, as is given in the reservation public schools ; that which will fit them for the trades and agricultural pursuits. Our college and state universities will gladly take and educate any specially bright pupils who may be needed as teachers and for other professional work.

The Indian needs, above all things, a trained hand and something to do. Idleness is the mother of all vices, and it is surprising that so many of the Indians are upright and show a disposition to improve when pampered and fed by the government. A nation of whites so treated would have gone to destruction. But with an industrial education and a proper policy as to supplying the Indians with work I believe the race will make rapid strides towards citizenship.

The curse of the Carlisle or Hampton or Genoa youth to-day on coming back to the Reservation is, nothing to do. They have been among civilized people, and in a measure learned their ways. They return to the tepee, and with their citizen suits and manners find themselves a laughing-stock among their people. No wonder that they often take to the blanket again and conform to the only mode of life left to them. A very few may be employed as blacksmiths, clerks, or teachers around the agencies. As a rule these remain progressive.

The old chiefs of the tribe sadly lamented the condition of their educated young men. No less than four of them at a public meeting on the reservation spoke of the folly of sending their children off to school. They pointed to the barren prairies and the tepees, and said there was nothing better for the young than for the old. If the young men are to be educated, then, said they, let the government plan work for them. While on a recent trip to the West a young man who had just learned the blacksmith trade at school begged me to intercede with the Commissioner of Indian Affairs to secure him a "job of work." He was an

earnest, honest young man, who desired to earn money and get a home. At the same time while walking round a number of tepees I discovered a young man about 20 years of age, of fine appearance, with a nice suit of clothes—dark coat, light trousers, and polished shoes—sitting upon a wagon tongue. He looked disconsolate. Pointing to an Indian and squaw and two girls, I asked who they were. He said they were his father, mother, and two sisters. Said I, “Have you been off to school?” He replied: “Yes, I was off three and a half years and learned the tailor’s trade; but there is nothing for me to do here.” Looking at the primitive dress of those around him, I thought his prospects were not very bright. He would find it difficult to compete with white people were he to remain at the East, and the government had not yet made it necessary to have tailors amongst the Indians.

This leads me to remark that the earnest desire of the chiefs is that the industrial boarding and training schools shall be established on the reservations—not somewhere East—and that their children shall not only learn the trades, but shall be privileged to manufacture as far as possible the articles now purchased for them under the contract system. In agricultural districts the Indians should be taught farming. But it is folly to unload farm implements before their tepees and tell them to go to work. The customs of centuries cannot be changed in a day, nor can new modes be acquired without time and instruction. After the selection of allotments the government must furnish a sufficient number of practical farmers to cover the entire district, whose duty it shall be to manage farms from seed-time to harvest. This must include instruction in use and care of machinery, time for sowing and reaping, the kind of crops to raise with profit, and the care of stock. Under the present arrangement sub-farmers are furnished as instructors; but with no definite habitations, no barns or corrals, and a breed of horses not much larger than the Mexican burro, farming among the Indians is a farce.

We purchased last year as rations for all tribes about 30,000,-000 pounds of beef. These cattle are largely furnished under contract by white people. The Indians take naturally to stock-raising, and there is no reason why they should not provide all the cattle used at the agencies. Our reservations are covered with luxuriant grass and millions of acres go to waste annually. Let the government buy good marketable stock cattle—not scrub

grades—and furnish them to the Indians ; and in a few years every man of them will feel a pride as he looks at his herd and will contribute the beef now purchased from the whites. Thousands of cattle are now raised successfully by the Indians on the reservations, and there is no reason why this business cannot be made a great success.

The Indians are furnished a great many articles, such as hardware, medical supplies, household utensils, medicines, glassware, groceries, etc., which must necessarily be supplied from abroad ; but they should be encouraged to manufacture, though in crude form and perhaps at greater expense, all articles used upon the farm. The training-schools have given the Indians tailors, wagon-makers, shoemakers, harness-makers, carpenters, blacksmiths, millers, painters, etc. These young men are nearly all idle, except as they do odd jobs around the agencies. During the past year the government bought and supplied to the Indians 51,188 pounds of leather, 1,271 ploughs, 941 sets of harness, 7,965 dozen pairs of socks, 16,000 shawls, 6,728,900 pounds of flour, 29,777,100 pounds of beef, and 646,370 pounds of bacon.

All these necessaries can be produced by the Indians upon the reservations. On some reservations underneath the ground is stored the finest artesian water power in the world. On the east side of the Missouri River, in the Dakotas, artesian wells are running factories and flouring-mills. A good well will furnish power for sewing-machines, knitting-factories, turning lathes, wagon factories, and flouring-mills. With a good superintendent I think the Indian young men and women will prove excellent workmen. Cattle hides now bring the Indians 60 cents apiece. They are natural tanners. Why not establish tanneries and consume the hides of the millions of beeves slaughtered annually on the reservations ? Utilize the leather thus made in the manufacture of shoes and harness. The material for wagons is furnished all small dealers to-day partly finished; hubs, spokes, felloes, and axles being sawed in the rough. Why not furnish such material to Indians and employ all wheelwrights and blacksmiths ? An Indian is not particular as to the style of his clothing. Why not furnish substantial kinds of cloth to the agencies, and employ all the young men and women who have learned the tailor's trade ? The same should be done in the manufacture of flour, socks, stockings, hats and caps, and many agricultural

implements. So far as the trades have been prosecuted by the Indians they have shown themselves apt learners and willing workers. In fact they take to manufacturing naturally. The mocassins, beadwork, worked baskets, buckskin clothing, ornamented bridles, bows and arrows made by them all show natural taste and skill and fine workmanship. From the training-schools are shown samples of shoes, clothing, and harness equal to similar articles produced by white workmen. Indian agents also testify as to the ability shown in the trades. The agent at Yankton Agency, South Dakota, reports as follows :

**SHOPS AND SHOPWORK.**—With the exception of the superintendent all of the employees at the shops are Indians. The carpenter, wagon repair, blacksmith, harness, and tin shops have been run the past year about the same as the year before. A small charge is made for harness-work, with a view to cover the cost of the leather used; also a price has been fixed upon certain materials used in the wagon and carpenter shops, with the same object in view. The repair work at the shop employs the shop hands nearly all the time. The amount and variety of the work done are remarkable, such as glazing windows, repairing door locks, filing saws, repairing all sorts of household articles, soldering handles on tin cans, and similar jobs.

In addition to the regular repair work there has been manufactured and issued to the Indians during the year the following :

Bedsteads . . . . .	10	Camp kettles . . . . .	50
Coffeepots . . . . .	387	Cupboards . . . . .	46
Corn markers . . . . .	36	Doors . . . . .	21
Tin cups . . . . .	343	Door frames . . . . .	31
Tin pails . . . . .	247	Hay racks . . . . .	14
Tin pans . . . . .	90	Iron chimneys . . . . .	16
Stovepipe joints . . . . .	123	Tables . . . . .	30
Wagon boxes . . . . .	23	Wagon seats . . . . .	8
Coffins . . . . .	46		

These matters are of great importance to the development of this badly treated and uncivilized race of people. Industrial education must go hand in hand with the school, establishing the habits of labor and stimulating an ambition for accumulating property. One generation of vigorous humane policy on the part of the government will bring the Indians not only to self-support, but to citizenship. The factors in the solution are: first, a belief that the Indian can be civilized; second, a well-defined policy; and, third, the divorcement of the entire Indian question from politics. We have dealt with them cruelly and with no well-settled purpose to civilize them; but there is yet time to make amends, and save to the country the credit of having conquered yet preserved and civilized a most interesting race of people.

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